[P.74-B]

881 The release from seclusion was signalized by the feast of *tadeunáto*. The parents of the young people accumulated much food and went on a big hunt on the day before the feast. The chief and all the villagers were invited to the ceremony during which all the Bacairí songs and dances were performed and the young people were presented gifts by the villagers. The girls would now take the strings of beads from around their waists and wear them around their necks and their mothers would give them cotton cords which they put around their hips and to which the uluri were attached. The boys and girls were now eligible for marriage.

[533] [535] [481] [301] [291] [582]

MARRIAGE (TODOHOKÜINLE)

584 Marriages were arranged by parents or by older brothers or sisters. The father and mother of the boy, for instance, would take presents of ornaments and food to the parents of the girl. If the parents of the girl accepted the gifts it meant that they favored the marriage, and if they refused it meant that the suitor was not acceptable. The marriage ceremony took place in the girl's home, the date being arranged by the parents. At the girl's house the young couple were seated side by side with linked arms. They were then given advice by their respective parents and relatives. Marriage was not considered a period of ritual danger, nor were extensive feasts given. It appears to have been an affair involving only the families of the young couple.

585

BURIAL (EPIODÍLE)

764 The body was painted, ornaments were put on, and then the body was wrapped in a hammock and buried in a grave with the feet to the east so that the face would be toward the rising sun

765 Although old and worn objects were burnt, most of the property of the dead was shared among the relatives. The part of the house occupied by the dead person was washed, and clean sand was sprinkled on the floor. There was a mourning period (*logúno*) of 1 month, during which the immediate relatives were in a state of *wánki*.[1]

SHAMANISM

725 When a person died, the ghost (*kadópe*) went into the sky or into the water or sometimes wandered upon the earth. Ghosts of the dead often

[1] [ie. a state of ritual danger]

3:Petrullo E-5 (1931)1932 SP8 Bororo
Bacairi SP7
Yaruma SP25
Wauja SP18

Y 105 101 345 B

and for guests. Generally, outside and in front of the house there is a log on which newly come visitors sit, until the bird stools are brought.

Y 768

On our visit to the Tsuva we saw the charred framework of a house, and upon inquiring about it, we were informed that on the death of one of the inmates of the house it is burned down. The Bakairi confirmed the existence of this custom among their people.

Y 105 171 241

The fields are situated close to the village and are always cleared forest land. The trees are burned down, sometimes cut down and burned, as well as the underbrush. The ashes give greater fertility to the soil. The manioc cuttings are then planted. The men do, as usual, the heavy work, the women helping as much as they can.

W [243] [244]

Most of the groups cultivate nothing but the bitter manioc or cassava, but a few of them have maize and sweet potatoes, neither of which are extensively cultivated. The Arawak groups seem to be better and more interested husbandmen. The Mehinaku had maize seed and sweet potatoes. The Yawalapiti had maize.

W 532 243

Of interest are the maize effigies which were seen in the houses of the Yawalapiti and Mehinaku. One ear of maize is embellished with legs, arms, a skirt and a painted visage. These figures are hung from the rafters of the roof. Some of them, instead of representing human beings, are made in the likeness of birds. Several of these effigies are in the collections of the University Museum.

Y 105 171 482 415

The crops are transported to the village in 'carrying baskets.' The framework of these baskets is of wicker, consisting of an elliptical loop for the bottom, and similar loops lashed to it and to each other forming the sides. Each loop is filled in with a network of bark strips. These baskets are made in all sizes, some of the larger ones measuring over a metre in length. It is carried on the back, with a tumpline, also made of bark fiber, across the chest and upper arms. This method leaves the arms and hands free, while the load needs no balancing. No women, however, were ever seen carrying a load in this manner, preferring to carry on the head, a method utilized also by the men. [Plate XI, 2-4.]

Y 105 171 252

When the manioc is brought to the village it is first grated to a mass. The grater is a board with piranha teeth inserted into it or bits of shell. In order to extract the juice, which is poisonous, this manioc mass is squeezed between the hands or sometimes in wicker mats. It then is put out in the sun to dry in the form of cakes. If not for immediate use,